1: Burrows--83P (1947-48) Woleaians
784, 538 Ifalik

"For three days after such a catch, work is forbidden, except for that necessary in the preparation of the fish and in daily housekeeping. The tabu extends to sexual intercourse. The traditional penalty for violation applies explicitly only to men, and only when the next bonito catch involves use of the spear. The violator of the tabu will be unable, next time, to spear the fish. This is expressed in something like a proverb, a rarity in Ifalik. Ig e valī la ig owai, the fish refuses the spear. It was compared to a woman refusing sexual intercourse."

4: Krämer--285 (1909) 1937 Woleaians
116, 538, 177 Woleai

The repertoire of stories was meager and it seems that the tradition and relation are not furthered very much.

A certain substitute is the long story of Palúelap which was mentioned in connection with Pollap.

I heard it on Lámotrek and recorded it there and that fact ought to serve as some indication that it came from a region further east, from Bon'nap [VMM: see 4: Krämer 291]

28: Spiro--77 [2] (1947-48) 1949 Woleaians
116, 538 Ifalik

"The arts: The arts on Ifaluk are sparse.

Oral literature is negligible. The myths and legends are few, (34) and are known only by the chiefs and by Arogeligar. There is no taboo on their public knowledge, but the people seem to show little interest in them. There are no invented folk tales, all narative being real or true, so that there is no category of fiction, of stories invented and told for amusement. Nor are there any riddles, proverbs, or sayings, that we generally classify as part of a people's folklore."

"34. The collection of myths and legends will be published separately."

28: Spiro--97
116, 857, 538

(1947-48) 1949

Woleaians
Ifalik

"There are no children's stories to stimulate the child's imagination, nor any other tales of fancy."